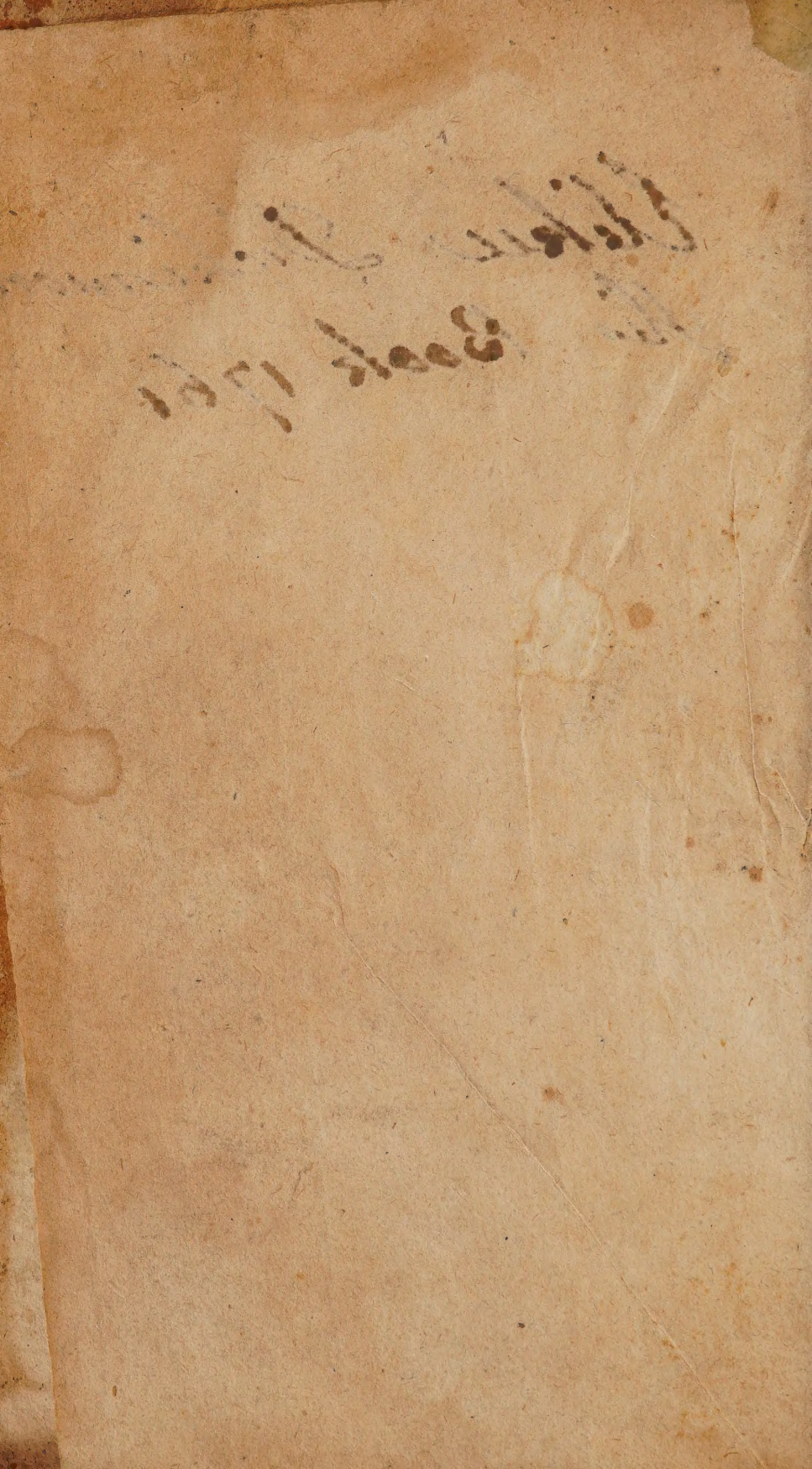


Eliza Dickinson
Her Book 1761



47871 (C)

A
T R E A S U R Y
O F
M A X I M S
A N D
Proverbial Sayings
DIVINE and MORAL;

E X T R A C T E D

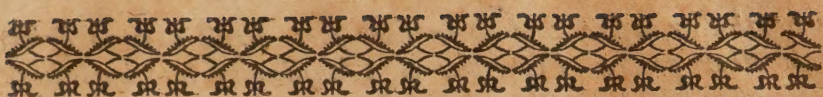
Partly from the SACRED SCRIPTURES, and
the Writings of the primitive Christian Fathers; also
from the most wise and virtuous Heathen Philosophers:
but chiefly from the Writings and dying Speeches of
great and good Men in the last and present Age: with
some never in print before.

The whole so modell'd as to become a
P R O V E R B I A L C A T E C H I S M
F O R
Y O U T H, and a C O M M O N D I R E C T O R Y
O F
C O N V E R S E and C O N D U C T to A L L.

H A L I F A X:

Printed by, and for, P. DARBY, and sold by Messrs.
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and Mr. WOOD, in *Bradford*. MDCCCLIX.





T H E

INTRODUCTION.

AS a prolix introduction would ill beseem a Work, whose chief ornament and excellency is conciseness; it shall suffice to inform the candid Reader, that this following Collection (being the gle'nings of near twenty years course of reading) was made with this double design,

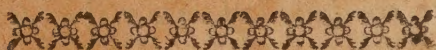
I. TO EMBELLISH AND ENRICH COMMON CONVERSATION, whereof pertinent Maxims, and wise Sayings, of great and good men se'sonably introduc'd, are a very useful mixture, and bright ornament resembling apples of gold, in pictures of silver.

II. TO FURNISH OUT CHOICE HELPS AND MOTIVES FOR ACTING IN THE COMMON AFFAIRS OF LIFE, especially on sudden emergencies. A weighty and penetrating truth infolded close together in a few words, is far more easily carried about by us, than those bulky and heavy Doctrines, which are dress'd up in a multitude of words, and circumstantial descriptions; and, like a light-handed tool, it may be more ready to work with on those sudden occasions, which allow not sufficient time for taking a particular survey of Doctrines, and to infer our duty from them: to say nothing how few are capable of doing this. On these and various other accounts, I do in a special manner recommend this ensuing COLLECTION OF MAXIMS to young Persons who have antecedently learn'd the great Principles of Religion, and more especially the stimulating Doctrines of the Gospel in some Catechism. For as these latter do hold forth a set of general Principles, which we should always act from (and which therefore should be the foundation stones in the education of Youth) so those former hold forth motives and rules for acting

in particular cases ; and do in some sort direct how to bring those other general Principles of Christianity into immediate practice. Let Parents and Masters then put those who are under their care, and of a fit age, upon the ple'sant, easy, and manly task of committing to memory these following Maxims. In order to render such an useful exercise the more ple'sant and easy, the Compiler of this little piece has parcell'd it into separate parts, and ranged it under proper heads.

'Tis also hoped, that while the Parent, or Master, is enriching the mind and memory of his young Learner with this choice Tre'sure, he will not neglect to lay up a large share of it in his own. Let him remember, that what's contain'd in the following pages is not a Child's Catechism, which contains the first Elements or A B C of Christianity, but a Collection of grave and weighty Sayings, which dropp'd from the lips of the greatest men that ever appear'd in this world, and therefore well worthy of a place in the memories and lips of the most aged Heads of Families ; neither is it a set of dry and prolix Doctrines, which might perhaps be disrelish'd on that account, but of sav'ry Truths set forth in the most striking light, and inviting dress.

JULY 9,
1759.

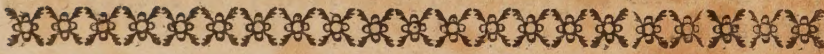




M A X I M S,

A N D

Proverbial Sayings.



C O N C E R N I N G

G O D and P R O V I D E N C E.

1. **G** O D is a Spirit; and they that worship Him, must worship Him in Spirit and in Truth, *John iv. 24.*
 2. A man may be a worshiper of the true God, and yet not a true worshiper of God.
 3. The more *religious* fear we have of God, the less *sinful* fear shall we have of men.
 4. Many have lost *for* God; none have lost *by* him.
-

N. B. *That this collection of Proverbs may suit and please others besides young Catechumens, the Compiler judgeth it expedient not to cast it into a catechistical form, because the Catechist may easily supply this want of himself, by asking his young Learner with reference to this first head, What maxims have you learn'd concerning the Being and Providence of God? and so of the rest.*

5. Cast

5. Cast thy cares entirely upon God : 'tis his business to govern the world, not thine.

6. God will neither do, nor suffer to be done any thing thou wouldest not do thy self, if thou sawest things so well as He seeth them.

7. Success is the Blessing of God upon a good cause ; and the curse of God on a bad one.

8. The me'sure in loving God, is to love Him without me'sure.

9. The love of God can sweeten troubles ; and make a dinner of green herbs as savory as if they grew in Paradise.



G O D's W O R D.

10. If we come to the word without an errand, we shall go away without advantage.

11. Man turns natural food into his nature : But spiritual food turns man into its nature.

12. Bible Promises are so laid, that, like a well drawn picture, they look on all that look on them with an eye of true faith. They are also like beams of the sun, which shine as freely in at the windows of the poor man's cottage, as the rich man's Palace.



C O N S C I E N C E.

13. 'Tis better to have a good Conscience and be censur'd, than to have a bad one and be flatter'd.

14. Above

14. Above all things ende'vor to settle peace in thine own breast : if thou canst not find tranquility within thy self, 'twill be in vain to seek it else-where.

15. We must hearken to the warnings of Conscience; or we shall feel the woundings of Conscience.



TRUTH, ERROR and FALSHOOD.

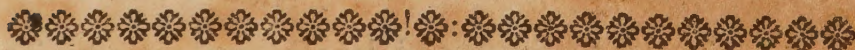
16. We are never well inform'd of the Truth, till we are conform'd to the Truth.

17. When a man owns himself to be in an error, he does but tell you in other words that he is wiser than he was.

18. Truth often suffers more from the heat of its Defenders, than from the arguments of its Opposers.

19. Never doth reason shew it self more re'sonable, than when it ce'seth to reason about things above reason.

20. Dare to tell true ; nothing can need a lie : The fault that needs it most grows two thereby.



IGNORANCE and KNOWLEGE.

21. Naked Knowlege is like the light of the moon, men sleep by it : but he'venly Wisdom is like the light of the sun, men work by it.

22. Some sins an ignorant person cannot commit ; but there are many more which he cannot but commit.

S I N.

23. It's the malignant and mischievous property of sin, that it not only puts the soul into hell ; but puts hell into the soul.

24. That is a sufficient cause for trouble, which is the cause of all the trouble in the world.

25. Nothing worth gaining is got by sin : nothing worth keeping is lost by holiness.

26. 'Tis bad trading with sin and Satan, when we ourselves must pay for all at last.

27. By suffering we may avoid sinning ; but by sinning we cannot avoid suffering.

28. He that pleads for sin, turns advocate for his accuser.

29. He that makes light of small sins, is in the ready way to fall into great ones.

30. If we wo'd not fall into things unlawful, we must sometimes deny ourselves in things lawful.

31. Go not to the utmost length you can without sinning : he that goeth always as far as he may, often goes farther than he should.

32. 'Tis folly for a person to do that now which he must certainly undo again by repentance, or be undone for ever.

33. Carefully avoid those vices which most resemble vertue : these are a thousand times the most ensnaring of all vices.

34. Never

34. Never do evil that good may come thereby ; for that wo'd be serving the devil that God may serve thee.

35. Three things concur to make the sin against the Holy Ghost 1st. Light in the mind. 2. Malice in the heart. 3. Insensibility in the conscience.

36. 'Tis awful to think that there is one sin which admits of no forgiveness ; but it is for our comfort to know that it cannot be the sin of him who greatly fears he hath committed it.



SINNERS and the WICKED.

37. A proud man has no God : an envious man no neighbor : an angry man hath not himself.

38. The we'lthy wicked are like new Bedlam, whose outside walls are specious and fair ; but whose inside is darkness, confusion, sadness, madness, and rattling chains.

39. A wicked man is like one that hangs over a deep pit by a slender thread with one hand ; and is cutting it with the other.

40. A servant of sin cannot but, first or last, be a slave to fear : and they who have done evil cannot but expect evil.

41. Many persons shift their sins, as men do their cloaths ; they put off one to put on another ; this is but waiting upon the devil in a new livery.

PRESUMPTION and SELF-CONFIDENCE.

42. When a child of God thinks he can go alone, he is nearest falling.

43. A danger made light of comes the sooner.

44. When a man is come to this, not to care what others say of him ; his next step is to have no care what himself doth.

45. They who hope to go to He'ven, (as most do) and have no evidence for it, are like a man, who, passing by some great house and estate, says " this is mine." But being urg'd to shew his title, saith, " Some body " must have it ; and why not I ? " Such is most peoples title to He'ven.



CHRIST and GOSPEL FAITH.

46. Christ as a Physician is precious to sin-sick souls : the malady must be felt, before phyfic will be sought or taken.

47. The blood of Christ, which satisfied the justice of God, may well satisfy the conscience of an awaken'd sinner.

48.	Christ's Blood Christ's Spirit Christ's Word Christ's Supper Christ's Day	} is the soul's	{ Ransom Comforter Food Feast Market day
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49. If we would stand, Christ must be our foundation : if we would be safe, Christ must be our sanctuary.

50. The

50. The imperfections of a Believer's sanctification, make him continually depend on Christ for Justification.

51. If we would obey the Law, we must rely on the grace of the Gospel : and if we would be rightly prepar'd for the grace of the Gospel, we must be humbl'd by the terrors of the Law.

52. Faith gets most ; Humility keeps most ; and Love works most.

53. Right justifying Faith is *heart-work* as well as *head-work* (Rom. x. 10) : A string of mere head-notions is no more Christian Faith, than a string of beads is Christian holiness.

54. Saving Faith in Christ hath Gospel promises for its foundation of dependence ; and Gospel obedience for its superstructure.

55. As Faith without Works is a dead Faith ; so Works without Faith are dead Works.



R E P E N T A N C E.

56. If thou hast sinned to day ; delay not thy Repentance till to morrow : he that hath promis'd to pardon thy Repentance, hath not promis'd life till thou repentest.

57. If we put off repentance to another day, we have a day more to repent of ; and a day less to repent in.

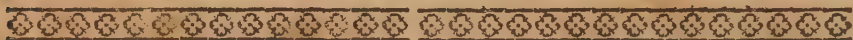
58. You may think it a sorrowful thing to repent on earth ; but 'tis a sadder one to repent in hell.

59. If thou weepest because thou hast sinned ; and yet goest on to sin more, thy wilful guilt will defile thy tears ; but thy tears will not wash off thy guilt.

59. Re-

60. Repentance begins in the humiliation of the heart ; and ends in the reformation of the life.

61. Worldly joy ends in sorrow ; godly sorrow ends in joy.



S E L F D E N I A L.

62. There is no sin a man can be tempted to, but he will find greater comfort in resisting, than in indulging it.

63. Who would not deny himself for a time, that he may enjoy himself for ever.

64. To conquer a lust is to-conquer a Kingdom.



R E L I G I O N, H O L I N E S S.

65. It will cost something to be religious, it will cost more not to be so.

66. If a man lives and dies a mere Professor, it had been better for him to have liv'd and died a mere He'then.

67. A desire of Happiness is natural : a desire of Holiness is supernatural.

68. He that doth good unwillingly doth wickedly ; such an one is sufficiently rewarded if God pardon his obedience.

69. Then doth Religion flourish in the soul when it knows how to naturalize spiritual things ; and to spiritualize natural things.

70. 'Tis ple'sant to be vertuous and good, because that is to excel many others; and tis ple'sant to grow better, because that is to excel ourselves.

71. Tho' few there be who care to be vertuous; fewer there are that wo'd not be counted so.

72. Persons omit their duties not so much because they want time for them, as a well-inclin'd heart towards them: hence that saying of a great christian; "Let God give me an heart to do my duty, and I shall find time for it."

73. If God's Children desire temporal comforts without an immediate view to Holiness, it is no wonder that their Father disappoints them; for his view in every thing is their Sanctification.



C H R I S T I A N S.

74. Better be a melancholy Saint, than a mad sinner.

75. If good men are sad, it is not because they are good; but because they are not better.

76. There's this difference between rich and poor Christians: as for poor Christians their Father keeps their purse; but rich Christians keep the purse in their own hands: but it often falls out that it is better for the purse to lye in their Father's hand than in their own.

77. A compleat Christian lives like a King, and prays like a Beggar—He works in his secular Calling as if he were to live here always; and in his religious Calling, as if he were to die to-morrow.

78. Four things should a Christian peculiarly labor after ; viz. to be humble and thankful, watchful and che'rful : to be lively without being light ; serious without being sad ; patient without being insensible ; and ste'dy without being stiff.

79. A good Christian us'd to say " If a man can answer these two questions aright, he needs not fear, " 1. Am I God's Child ? 2. Am I in God's way ? "

80. Much of the Saints despondencies and fears is owing to their judging of God more by their own changeable frames and feelings, than by his unchangeable nature and sure promises.

81. Christians are usually to be blam'd for three things ; 1st. for seeking that in themselves, which they can only find in Christ : 2dly. for seeking that in the Law, which can only be had in the Gospel : and 3dly. for seeking that upon earth, which can only be enjoy'd in He'ven.

82. A Child of God falling into sin is like a child falling into water : a wicked man falling into sin is like a fish in water, he sports and swims in sin as in his element.

83. Saints would rather have less comfort and do more service, than have more comfort, and do less service : they would rather be straiten'd in comfort, than in duty.



G R A C E.

84. Nature in man must have bread ; but Grace in man must have God : Give a gracious soul all the world, and take away God ; and you give him stones for bread.

85. Better

85. Better be a beggar with the tre'sure of God's Grace, than a Prince with the load of a man's own sins.

86. There may be Grace in the desire of Grace ; as there is sin in the desire of sin.

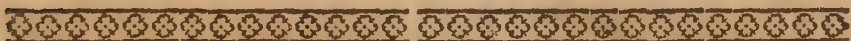
87. Whilst we carry a sense of free Grace in our consciences to comfort us, we should carry a sense of the evil of sin in our memories to humble us.

88. The bare *notion* of free Grace may tempt some persons to be dissolute ; but an experimental sense of it restrains from sin.

89. Common mercies may be sweet ; but covenant mercies are both sweet and sure.

90. Something must be done *in us* and *for us*, which cannot be done *by us* ; and yet will not *ordinarily* be done *without us*.

91. If we will not do that which God hath enabl'd us to do ; how can we expect he should do that for us, which of our selves we cannot do.



SATAN and TEMPTATIONS.

92. Think not that if you were in such a Family, under such a Ministry, or out of such a particular temptation, the Devil would not assault you as he doth : for while Satan's old friend (corruption) is alive within, he will be knocking at the door without.

93. Satan, as a master, is bad ; his work much worse ; but his wages are worst of all,

94. The Devil hath one bad property which no other master hath, how cruel soever ; that is to plague and torment those most, and to give them the worst wages, who have done him most continual and faithful service.

95. If we follow *Satan* we shall find the tempter prove a tormentor : if we follow the *Holy Spirit*, we shall find the Counsellor prove a Comforter.

96. There is one evil in tempting others to sin more than in sinning our selves ; hereby we do that which we cannot undo by our own repentance.

97. Glory not in making others drunk : what joy canst thou take in that victory where the Devil wears the garland, and the reward is hell.

98. 'Tis a strange sight to see a busy Devil, and an idle Christian.

99. The Devil's softest pillow is a stony heart.



P R A Y E R and P R A I S E.

100. Need may make us beggars : but Grace alone can make us right thanks-givers.

101. In Thanksgiving heart-strings and tongue-strings should be tun'd to unisons.

102. A Christian who cannot pray, is like an Orator who cannot speak, or a Traveller that cannot walk.

103. He that either lives without Prayer, or prays without life, hath not the Spirit of God.

104. in

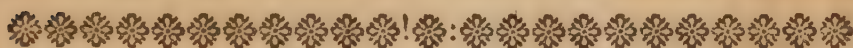
104. In the duty of Prayer, an heart without words is better than words without an heart.

105. Prayer will either make a person break off a course of sin; or a course of sin will make him break off Prayer.

106. Prayer and Provender hinder not working.

107. * When Mr. *P. Henry* once went to the Throne of Grace upon a very important occasion, he said " If the Lord will be pleas'd to grant my request this time, I will not say as beggars at our door use to do (I'll never ask any thing of him again :) on the contrary he shall hear oftener from me than ever."

108. He us'd to say that as Tradesmen take it ill if those who are in their books go to another shop : so God takes it ill if his people who have receiv'd so much from Him, and are indebted so much to Him, do apply unto any creature for relief more than to Him.



COMPANY and DISCOURSE.

109. For avoiding too much company-keeping remember Father *Chrisostom's* advice, " Depart from the high-way and transplant thy self into some inclos'd ground ; for 'tis hard for a tree which stands in such a public and frequented place to keep her fruit till it be ripe."

* *Those proverbial Sayings which may be thought too burdensome for the memories of young Learners are couch'd within Braces ; and a careful perusal of them will suffice without le'arning them by heart.*

109. For

110. For avoiding the opposite extream, remember that saying of Dr. *Lucas* namely “ That Christians who affect too much retirement and lonesomness, are often like a tree standing alone in a wild Desart, which neither thrives so well, nor bears such sweet and wholsom fruit.”

111. He that walketh with wise men, shall be wise ; but a companion of fools shall be destroyed, *Prov. xiii.*

112. If thy Companion cannot make thee better, nor thou make him good ; 'twere better for thee to leave him bad, than for him to make thee worse.

113. Think before you speak ; 'tis better to try your words before you speak, than after : A preventing trial is better than a repenting trial.

114. Nature hath given mankind two ears and but one tongue ; te'ching us that we should hear twice, for spe'king once.

115. In the multitude of words there wanteth not sin : but he that refra'neth his lips is wise, *Prov. x.*

116. Learn to hold thy tongue ; five words cost *Zacharias* forty weeks silence. The wise-man, while he holds his tongue, says more than the fool while he speaks.

117. Engross not all the talk to thy self, tho' thou be in never so ple'sant an humour. The good will and favor of the company is as well gotten by giving ear courteously, as by spe'king ple'santly.

118. In company be not too singularly reserv'd ; a profound silence is not always either wise or grateful ; for when people are to speak by turns, 'tis just as if one should refuse to pay his shot, and expect the rest of the company

company to pay all, and himself to subsist upon the common stock.

119. As we must render an account for ev'ry idle-word, so must we likewise for our idle silence.

120. Praise no man too liberally before his face ; nor censure him too severely behind his back ; the one favors of flattery, the other of malice.



T H E

WORLD, WORLDLY RICHES and POVERTY.

121. To have a portion in the World is a mercy ; but to have the World for our chief portion is a misery.

122. The World hath two Breasts ; those that suck at the better of them draw wind and vanity : they who suck at the other draw vexation and wo, *Ecc. i.*

123. There is no miss of the cre'ture where there is a full enjoyment of the Creator.

124. One drop of comfort from God exceeds ten thousand rivers of cre'ture delights.

125. We put a price upon riches ; but Riches cannot put a price upon us : we must answer for them, but they cannot answer for us.

126. Pinching poverty is a strong temptation to dishonesty : 'tis hard for an empty bag to stand upright.

127. If thou knowest how to use money it will become thy useful servant ; if not, 'twill become thine unreasonable and lordly master.

127. He

128. He is the richest man who desires no superfluity, and wants for no necessary.

129. Many would live in large houses; but will they be able to pay the rent which such houses are at: most People would have large fortunes and great estates; but are they willing to answer the reckoning at the great day? for the more we have, the more we have to account for.



COVETOUSNESS and CONTENTMENT.

130. Neither Contentment nor discontentment arises chiefly from the outward condition, but from the inward disposition.

131. True Contentment consists not in bringing our condition to our minds, but our minds to our condition: the former is often both unre'sonable and impossible; the latter is both possible and re'sonable.

132. We sho'd strive more to contract our desires, than to enlarge our substance.

133. Contentment is better than any e'rthly good we want: Discontent is worse than any e'rthly evil we feel.

134. The contented man hath two He'vens; one here in his own bosom; another hereafter in *Abraham's* bosom.

135. Better is a dry morsel and quietness there-with, than an house full of sacrifices (*i. e.* dainties) and strife therewith, *Prov. xvii.*

136. Better is a little with righteousness, than great revenues without right, *Prov. xvi.*

137. We who deserve nothing, sho'd be content with any thing.

138. A poor man is in want of some things : a covetous man is in want of all things.



HYPOCRISY and SINCERITY;

O. R.

GUILE and UPRIGHTNESS.

139. Policy is a near ne'bor to che'ting; the way from the one to the other is very slippery.

140. A knave may get more than an honest man for a day; but the honest man will get most by the year.

141. Search others for their vertues; and thy self for thy vices.

142. The sincerity of the heart, doth more discover itself in the end it aims at by an action, than in the external performance of an action: the thief and the honest traveller may be found riding in the same road; but they have different aims therein, and this distinguisheth them.

143. 'Twas an excellent saying of one, " Were there
" neither He'ven nor Hell, sin shall be my Hell and
" Holiness my He'ven."

144. He that hunteth after fame and neglecteth conscience is an Hypocrite; and he that so trusteth to a good conscience as to neglect his good name is cruel,
St. Augustine.

145. 'Tis the greatest madness in the world to be an Hypocrite in religion ; for such a one is hated by the carnal world for *seeming* to be religious, and hated of God for *not* being so.

146. The Hypocrite deceives others while he lives ; but himself when he dies.



CARRIAGE to MANKIND

BOTH

FRIENDS and ENEMIES.

147. As ye would that men should do to you, do ye also to them, *Luke vi.*

148. In bestowing benefits, do not vain-gloriously publish them : in receiving benefits, do not ungratefully conceal them.

149. Avoid those who take pleasure in exposing others to contempt, by jeering, mocking or mimicking. Keep off from such, as thou wouldest do from the heels of an horse that kicks all near him.

150. Neither hate the man for his vice, nor love the vice for the man's sake.

151. To render good for evil is Godlike : to render good for good is man-like : to render evil for evil is beast-like : but to render evil for good is devil-like.

152. A little wrong done to another, is a great wrong done to our selves.

153. A man that hath friends must shew himself friendly, *Prov. xviii.*

153. Let

154. Let Friendship creep gently to an height ; by rushing to it hastily it may soon run itself out of breath : and so that saying will be verified “ too too will break “ in two.”

155. Faithful are the wounds of a Friend : but the kisses of an enemy are deceitful, *Prov. xxvii.*

156. 'Tis safer to reconcile an enemy than to conquer him. Victory may deprive him of his *power* to hurt for the present ; but reconciliation disarms him even of his *will* to hurt.

157. He that revengeth himself by not seeming offended, retorts upon his adversary the grief and smart intended by the affront ; with the additional sting of a disappointment.

158. Thou canst not hurt a Railer more and thy self less than by turning a deaf ear to his railing : by this means thou wilt force spight to drink off her own poison.



CANDOR, PEACE & MODERATION, WITH THEIR CONTRARIES.

159. Christians sho'd ende'vor after Unity in the Essentials of Religion ; Moderation in its Circumstantial ; and Charity in both.

160. 'Twas a common saying of Bishop *Burnet* “ We “ should believe all to be right in their Principles, till “ we know them to be wrong ; and good in their Practices till we know them to be bad.”

161. A graceful manner will sometimes so gild and set off a N O as to make it more esteem'd than an ill managed Y E A.

162. Yea, a re'sonable denial accompany'd with sweetness and civility doth more please a man of understanding, than a courtesy granted coldly and rudely.

163. Accustom not thy self to find fault with other People's actions : thou art not bound to weed their gardens.

164. He who makes a jest of other People's frailties and deformities, upbraids the God of nature.

165. The beginning of strife is as when one letteth out water ; therefore leave off contention before it be meddled with, *Prov.* xvii.

166. Of such a peace making spirit was Father *Bernard* that he once said to his obstinate adversaries, " I will cleave to you against your wills : I will " cleave to you against my own will : when ye are " mov'd, I will be quiet : I'll give place to anger, " that I may not give place to the Devil." }

ANGER and MEEKNESS.

167. He that overcometh his passions conquers his greatest enemies.

168. He that is slow to anger is better than the mighty : and he that ruleth his spirit, than he that taketh a city, *Prov.* xvi.

169. By long forbearance a Prince is persuaded : and a soft tongue bre'keth the bones, *Prov.* xxv. 170.

170. A ze'lous soul without meekness is like a ship in a storm, in danger of wrecks : A meek soul without zeal is like a ship in a calm, which moves not fast enough towards its harbor.

171. In discoursing with a cholerick man be smooth and soft in thy answers, and so thou puttest off wrath ; this is to blow upon an hot man to cool him.

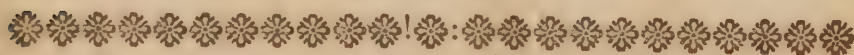
172. Mr. *Reiner* made this observation towards the close of his life — “ I have found that words spoken in meekness of wisdom, and not from an angry spirit, are most piercing to others, and most comfortable to myself.” }

173. To give a reproof in anger, is like giving a sick man a drinking potion scalding hot.

174. Do nothing in furious passion ; for that's putting to sea in a storm.

175. Be not affronted at a jest : if one throw ever so much salt at thee, thou wilt receive no harm, except thou art raw and ulcerous.

176. *Plato* being told that some had spoken ill of him, said, — “ It matters not ; I will endeavour so to live that no body shall believe them.”



A R E V E N G E F U L A N D F O R G I V I N G S P I R I T.

177. Forget others faults, and remember thine own. Forgive any body sooner than thyself.

D

178. God

178. God permits a Christian to be wrong'd that He may exercise his Patience ; and commands a Christian to forgive the wrong that he may exercise his Charity.

179. We remember many things we sho'd forget (as injuries and disappointments) ; but forget what we sho'd remember, viz. God and our souls.

180. Our remembring an injury doth sometimes more hurt us than our receiving one.

181. Father *Tertullian* saith, “ There is little difference between him that doth an injury, and him that requites it ; but only that the one is wicked a little sooner than the other.”

182. Two persons will not be friends a long time, if they cannot forgive each other little fa'lings.



PRIDE and HUMILITY.

183. Pride is a sin that will rise out of the dead ashes of other sins.

184. There may be pride in rags, in a solemn look, and lowly carriage.

185. God would rather have his People fare barely, than live proudly.

186. He that is proud of his Vertue or Grace, may re'sonably question whether he has any to be proud of ; seeing he wanteth Humility, which is the mother of all Graces.

187. God would rather see his Children humble for sin, than proud of Grace.

188.

188. Much may be got by Humility : he that looked downward saw the stars in the water ; but he that looked upward could not see the water in the stars.

189. The casting down of our spirits in true Humility is like throwing a ball on the ground, which makes it rebound the higher towards He'ven.

190. The first step He'ven-ward is Humility : the first step Hell-ward is pride.

191. A lofty heart and a lofty mountain are never fruitful.

192. Persons who have their thoughts high, and their estates low, live always a pensive and discontented life.

193. Pride goeth before destruction : and a haughty spirit before a fall, *Prov. xvi.*

194. All the world cannot pull down an humble man, because God will lift him up : all the world cannot bear up a proud man, because God will pull him down.



CHARITY or LIBERALITY.

195. He is no fool who parts with that which he cannot keep ; when he is sure to be recompenc'd with that which he cannot lose.

196. As often as a man lays out for God, he lays up for himself.

197. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again, *Prov.* xix.

PRUDENCE, FORECAST,
A N D
DISCRETION.

198. Do nothing without Foresight or Forecast: a little wariness prevents much we'riness.

199. Nothing is wisely begun if its end is not providently thought upon.

200. A fool uttereth all his mind: but a wise man keepeth it in till afterwards, *Prov.* xxix.

201. Be not too eager in counseling others: the ill success (which frequently happens to good advice) will be laid to thy charge; and the good seldom thanked for.

202. Take heed of swallowing honey-words too fast,

203. In times of great joy or grief have a guard upon thy self; for thou wilt then be in special danger of spe'king rashly and acting imprudently.

204. Impart not to thy Friend such things as may prejudice *thee* when discover'd; and yet cannot benefit *him* when he knows them.

205. In committing a secret to another, thou shouldst imitate those who, in trying whether a new vessel be leaky, first prove it with water, before they trust it with wine.

206. Rather

206. Rather persuade thy self than thy friend to keep thy counsel ; for how wouldest thou have another keep that secret which concerns him not ; when thou thy self canst not, whom it doth concern.

207. Mr. *Increase Mather* said to his Children on his death bed, “ Let not my Children put too much confidence in men : it may be, such as they have laid under the gre'test obligations of gratitude, will prove the most unkind to them. I have often had experience of this.” }

EXTRAVAGANCE,

A N D

FRUGALITY.

208. Accustom thy palate to common food : He that hankers after dainties, must often feed disple'd ; and sometimes lye at the mercy of a dear market.

209. When we eat we must remember that we have two guests to entertain (body and soul) : let us then never so pamper or over-load the former, as to starve, sink and ruin the latter.

210. Wine and strong drink have drowned more than the sea : and the teeth of intemperance have slain more than the warrior's sword.

211. He that accustoms himself to buy superfluities, must ere long sell his necessaries.

212. The Prodigal robs his Heir : The sordid Miser robs himself : The middle way between both is justice both to ourselves and others.

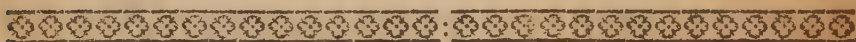
213. What

213. What maintains one vice, would bring up two children.

214. Running into debt often tempts people to tell lies : this made a great Wit say—" Lying rides on debt's " back."

215. When you have contracted a debt, you may think little of payment : but Creditors have better memories than Debtors : yea Creditors are a superstitious Sect, great observers of days and times.

216. An intemperate Patient makes a cruel Doctor.



IDLENESS and INDUSTRY.

217. They that do nothing are in the ready way to do worse than nothing.

218. "I would rather be idle under ground than " above ground," said a laborious Minister.

219. While 'tis the great business of the Devil to tempt other persons, the idle person tempts the Devil.

220. He that riseth late must trot all day, and scarce overtake his business at night.

221. Never defer that till to-morrow, which thou canst as well do to day.

222. Avoid all those sports and recreations which take up a deal of time, and engage the affections too much. He that spends all his life in sports, is like one who wears nothing but fringes, and eats nothing but saucers.

223. Scorn

223. Scorn to live in the society of mankind like an he'vy usefess sot; as if thou wer't born for no other purpose than just to tumble into the world, to stay there a while, eat, drink, sleep, play, grow sick and die.

224. Labor after such things as are more for use, than for ostentation: and, with the Bee, rather endeavor to gather honey, than, like the silly Butterfly, to paint thy wings.

225. He that is slothful in his work is brother to him that is a great waister, *Prov. xviii.*

226. A great privilege unsanctified and unimproved, is a great punishment.



MARRIAGE and CHILDREN.

227. Those who marry chiefly for the sake of a fair face, do often tie themselves to a foul bargain.

228. In seeking a comfortable yoke-fellow, look more after good conditions than a great dowry.

229. 'Tis better to marry a quiet fool than a witty scold.

230. Marriage with peace and piety is this world's Paradise: with strife, 'tis this life's Purgatory.

231. Let Husband and Wife take care never to be both angry at the same time: by this means family feuds and discord will neither come often, nor continue long.

232. The

232. The comfort of yoke-fellows is grounded on fu'tableness : where this is not, the Rose is turn'd into a Brier or Thorn.

233. If marriages are appointed in He'ven before they are solemniz'd on earth ; then tho' a Christan might have had a richer, better and more sweet-temper'd yoke-fellow, yet probably not a *fitter* : therefore tho' nuptial love and other duties be not perform'd to you, yet do your part in obedience to God ; and you shall assuredly find comfort in the end, whatever crosses you meet by the way.

234. Train up a Child in the way he should go ; and when he is old he will not depart from it, *Prov.* xxii.

235. The rod and reproof give wisdom ; but a Child left to himself bringeth his Mother to shame, *Prov.* xxix.

236. He that spareth his rod hateth his Child : but he that loveth him, correcteth him betimes, *Prov.* xiii.



CROSSES and AFFLICTIONS.

237. 'Tis a worse sign to be without chastisement, than to be under chastisement.

238. As we read of daily bread, so of daily crosses, (*Luke ix. 23*) which we are bid to *take*, not to *make*. Crosses made in He'ven best fit the Saints backs : and such we must not lay down, till they and we lie down together.

239. Believe it, your clothes cannot be so well fitted for you as your crosses.

240. He

240. He is a presumptuous Child that will chuse his own rod ; and an unre'sonable Christian that would chuse his own cross.

241. A means to lessen crosses when they come, i^s to expect and think upon them before they come. Evils will come never the sooner for thy looking for them ; they will come the easier : 'tis a labor well lost if they come not ; and well bestow'd, if they come.

242. God never takes any e'rthly enjoyment from his People, but he gives them something as good or better in its room.

243. Whatever we make an Idol of, will be a *cross* to us if we are God's People, and a *curse* to us if we are not his People.

244. Afflictions are God's potions, which we may sweeten by Faith and Prayer ; but we for the most part make them bitter, by putting into God's cup the ill ingredients of our own impatience and unbelief.

245. Spit not against He'ven ; 'twill fall back in thy own face.



HEALTH, SICKNESS and DEATH.

246. 'Tis as great a mercy to be preserv'd in Health as to be deliver'd from sickness.

247. He that would reap comfort in sickness must sow it in Health.

248. Study sickness in Health, and old age in youth.

249. In old age make more re'diness to die, than provision to live : for the steel being spent, the knife cannot cut ; the sun being set, the day cannot tarry ; and old age being come, life cannot long endure.

250. Tho' thou mayest have been nearer Death in thine own apprehensions, than thou art now ; yet it is certain Death was never so near to thee as it is now.

251. Death never comes without a warrant ; tho' it often comes without warning.

252. When a Saint dies he leaves all his bad behind, and carries all his good with him : but when a Sinner dies, he leaves all his good, and carries all his bad.

253. Death is the friend of Grace, a sweet sleep to a Christian. If Parents tell their Children, who have play'd all day that they must go to bed, they are ready to cry ; but a laboring man is glad when night cometh, that he may go to rest. So to wicked people Death is unwelcome ; but a Child of God, who has labor'd and suffer'd, is glad when Death comes that he may rest from his labors.



TIME and ETERNITY..

254. Time and tide tarry for no man.

255. They that drive away time spur a free horse.

256. As it would be great folly to shoe horses (as Nero did) with gold ; so it would be to spend time in trifles.

257. Give away thy purse rather than thy time.

258. Observe

258. Observe seasons else thou wilt over run opportunities.

259. Time past cannot be recall'd; time to come cannot be ensur'd; therefore wisely improve time present, because that only is in thy power.



HELL, HE'VEN

AND

HE'VENLY MINDEDNESS.

260. The reason why so many fall into Hell, is because so few think of it.

261. Those fall deepest into Hell, who by apostacy fall backward into it.

262. We may hope for a place in He'ven if our hearts are made suitable to the state of He'ven.

263. To talk of being happy in He'ven without Holiness is the same as to talk of being well without health, or saved without salvation.

264. If there were any grief in He'ven it would be for this, that we have done no more for God on Earth.

265. If we mind nothing but the body, we lose body and soul too: if we mind nothing but earth we lose earth and He'ven too.

END OF THE PROVERBIAL CATECHISM.



A

Promiscuous Addition

D F

MAXIMS and PROVERBS.

266. Custom is the plague of wise men ; and the Idol of fools.

267. We sho'd not judge of a Person's worth merely by his great abilities ; but by the good use he maks of them.

268. He that laughs at mischief tells us he is ple'fed that it is done ; tho' himself had no hand in it.

269. 'Twas the observation of a great Wit, that there are three very desirable Nymphs, which generally lie in with three very ugly ill-favo'ed Daughters, viz. Familiarity, which brings Contempt ; Peace, which genders Idleness ; and Truth, which sometimes begets Ill-will.

270. Experience keeps a dear school ; but fools will le'rn in no other ; and scarce in that.

271. Those are twice murder'd who murder themselves, said *Seneca*.

272. A Master sho'd be sometimes blind ; and a Servant sometimes deaf.

273. Be

274. Be rather careful of what thou dost, than of what thou hast ; for what thou hast is none of thine, and will leave thee at thy death ; but what thou dost is thine and will follow thee to thy grave, and will plead for or against thee at thy resurrection.

275. As they, who for ev'ry slight infirmity take physick to repair their health, do rather impair it ; so they who for ev'ry trifle are eager to vindicate their character, do rather weaken it.

276. Prosperity procures Friends ; but adversity tries them.

277. 'Tis better to be preserv'd in the brine of adversity, than to rot in the honey of prosperity.

278. Be not too venturesome in exposing thy self to needless dangers : 'tis an unhappy Proverb,— “ He that courts perils shall die the Devil's Martyr.”

279. The Dutch Proverb faith—Stealing never makes a man rich : Alms never makes a man poor : and Prayer never hinders a man's business.

280. Be temperate at thy meals ; and guard well thy mouth ; for there commonly do most diseases enter : and more graves are made with men's teeth than their hands ; and the knife kills more than the sword.

281. Let thy spare time be spent in meditating, discoursing or reading ; by the first, thou conversest with thy self ; by the second, with the living ; and by the last, with the dead.

282. In conversation appear not solicitous to engross all the respect to thy self ; but be content with a reasonable distribution ; and allow it to others, that thou may'st have it return'd to thy self.

283. Close thine ear against him who secretly opens his mouth against another : if thou receivest not his words they fly back and wound the reporter. If thou dost receive them they fly forward, and wound the receiver.

284. There is a time when we may say *nothing* ; and a time when we may say *something* : but there never will be a time when we should say *all things*.

285. Boast not of what thou wilt or canst do ; for (besides the suspicion that great braggers prove no such doers) all such boasting is plac'd to the reckoning ; and there is reason to expect thou shouldest make good what thou hast sign'd to : which if thou dost 'tis but what was looked for from thee, being so oblig'd by thine own word : nor canst thou re'sonably expect to purchase credit where thou hast rais'd the market by thine own bidding : but if thou dost not, the censure will be more severe.

286. Men lose many excellent things, not because they want power to obtain them, but spirit and resolution to undertake them.

287. An Hypocrite neither is what he seems, nor seems what he is.

388. Sin receiv'd its sentence of death in the death Christ ; but it doth not receive its execution till the death of a Christian.

289. Four things we can never take the full dimensions of ; viz. the evil of sin ; the deceitfulness of the heart ; the love of Christ ; and the Perfections of God.

290. When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them : but when he considers the blindness, depravity and prejudices of the heart in its present lapsed state, he wonders that any should enter upon them.

291. Saints desire so to meet with God, as to part no more; and so to part with sin, as to meet no more.

292. The *Jewish* proverb saith, "If the world knew the worth of good men they would hedge them about with pearls."

293. 'Twas the saying of a great Divine built on long and accurate observation, namely, that he had found more good in bad People, and more bad in good People than ever he expected.

394. For Christ to dwell by his Spirit in an heart that's under the habitual dominion of sin, were for him to descend into hell.

295. The covering of sin is like keeping a serpent warm, which will sting the more fiercely.

296. Sell not another person's credit at a low rate; 'twill set the market for another to buy thine at the same price.

297 * Be not hasty to marry; it's better to have one plough going than two cradles; and more profit to have a barn fill'd than a bed fill'd.

298. Love knots are tied with eyes, and cannot be untied with hands; made fast with thoughts, not to be unloosed with fingers.

* *As this collection of Proverbs is peculiarly design'd for Youth, whose gay juvenile minds are soonest won over into serious things, when they have a mixture of ple'santry in them; the Compiler sees not the least need of making an apology for inserting a few proverbs, which wear a more facetious aspect than the rest; especially as they have no tendency to corrupt the mind; but quite the reverse.*

299. He

299. He that makes his Mistress a Gold-finch, may in time perhaps find her a Wag-tail.

300. It's not uncommon to see dejected countenances in gilt coaches ; and merry faces behind them.

301. Wine is such a whet-stone for wit that if it be often set there-on it will quickly grind all the steel out ; and scarce leave a back where it found an edge.

302. To ende'vor to work upon the Vulgar with fine sense, is like attempting to hew blocks with a razor.

303. Truth wears well, and fits easy on the wearer : while new fangl'd errors like new fashion'd clothes do please for a while, but pinch men hard for the sake of the fashion.

304. A Friend cannot be e'sily known in prosperity : nor can an enemy be e'sily hid in adversity.

305. He that by change of fortune mounted higher than he should, must arm himself with patience to descend lower than he would.

306. He that parts with one reigning sin, and falls under the dominion of another doth but, like *Benbadad*, recover of one disease, and die of another.

307. Those Saints whom God employs in winter se'sons, He then always clothes in winter garments.

308. Thou may'st be more happy than ever was *Cæsar* or *Solomon*, if thou wilt be more virtuous.

309. Despise no enemy merely because he seems weak : the Fly and Locust have done more hurt than the Bears and Lions ever did.

310. Slanders

310. Slanders, like soap, may besmear and sully for the present ; but they often make way for whiteness in the end.

311. Some times the best way to check a scandalous report is to despise it : if we go about to stop it, 'twill sometimes run the faster.

312. With reference to future events take care to prepare for the worst ; but still hope the best. To distress our minds with imaginary fears before a trouble arrives is (as the Spanish proverb words it) — “ to feel our evils “ twice over ” — Why should we call in supernumerary ills ; and destroy the happiness of the present time with superfluous fears of futurity.

313. Those unactive and dilatory creatures who are still essaying and purposing, but never acting and proceeding, do resemble St. *George* who is always on horse-back but never rideth forward.

314. King *Lewis*, the XI. us'd to say. “ When pride “ rides in the saddle, mischief and shame sit upon the “ crupper.”

315. *Aristotle* observing a proud and self-conceited, but empty youth, strutting along with an affected gate and lofty looks, step'd up to him and whisper'd these cutting and heart-humbling words into his ear — “ Friend “ such as thou thinkest thyself to be I wish I were ; but “ to be as thou art I wish only to mine enemies.”

316. Envy is a fiend which never totally dies out of this world, and but seldom sleeps : however if it is sometimes content to fall into a quiet slumber 'tis highly imprudent in us to awaken it, either by loudly trumpeting forth our own praise ; or by executing forth our own praise-worthy actions with bustle and noise.

317. Shut thine ears as much against the smooth tongue of the Flatterer as the rough tongue of the Railer ; for if the latter occasions more smart ; the former often causeth more hurt.

318. *Diogenes*, being ask'd what beast bites the forest, answered " Of wild beasts, the Backbiter, of tame beasts " the Flatterer."

319. 'Tis safer to fall a prey to Ravens than Rainers ; for ravens will eat none but the dead ; whereas these will devour a man while he is alive.

320. Fortitude without Wisdom is rashness : Wisdom without Justice is craft ; and Justice without Mercy is cruelty.

321. Errors like fish must be eaten fresh and new, or they will quickly stink.

322. A fault once excus'd is twice committed.





DIRECTIONS

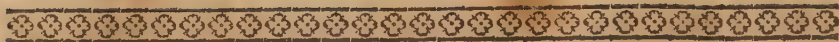
HOW TO

Begin, spend, and end every
Day with G O D.

THAT the former **DIRECTORY** may be rendered more perfect ; that it may become a more complete Companion and Guide unto my candid Reader, not only into the social Parlour, the Work-shop, and places of public Traffic ; but also into the Closet and Bed-chamber ; where all of us have concerns of infinite importance to transact with the great God ; the Compiler of this little Piece is persuaded that he cannot execute that design in a better manner, nor fill the few rema'ning pages with more su'table matter than by transcribing the following **DIRECTIONS** from a very celebrated first-rate Author of the present age. The Compiler has not only abridged those valuable **DIRECTIONS**, but has made very considerable alterations in them, whereby they are rendered (in his opinion) both more plain, methodical and substantial, and also more fit for common use.*

* See a Book intitl'd, The Rise and Progress of Religion in the Soul, by Dr. Doddridge. One of the most useful Tre'tises that this age has given birth to.

DIREC-



I.

D I R E C T I O N S

H O W T O

BEGIN THE DAY WITH GOD.

LET it be our first care to lift up our devout and thankful hearts to God as soon as we awake, and while we are rising. Let us think of the goodness of God in defending us from the dangers of the by-gone night by his invisible guardian Providence; and in scattering that soft and balmy blessing, *sleep*, upon our animal spirits; by which our bodies renew their strength, and our minds become wonderfully refreshed. Let us also employ our first waking thoughts in thankfully meditating upon that Divine Bounty which affords us warm, and perhaps decent apparel; and which causeth his sun to revisit us by his chearing rays. Let us likewise at such times reflect how many thro-out the world spent the last night on we'risome beds of pain and sickness; others in distracting terrors of mind; others in noisome prisons; others in solitary wanderings; yea multitudes in hell. Yea let us stretch our first waking thoughts as far as the morning of the great Resurrection day, when our bodies (if we are God's children) must rise out of their beds of dust unto an eternal day of Happiness and Glory.

After we have darted up to He'ven such pious thoughts as these (mingled with devout ejaculations) during the time of rising and dressing our selves, it may then be very proper to begin the stated Devotions of the morning, by reading about twelves verses out of some chosen part of Scripture. When we are taking up the Bible for this purpose, it will be very expedient to lift up a short petition to He'ven; such as, "Lord open
" thou mine eyes that I may behold the wondrous
" things

“ things contained in thy Law.” — Having done this, and the intended portion of Scripture being read, ’tis advisable to spend just so much time in meditating on what we have read, as we did in reading it; by this means we shall better remember it, and reap more benefit by it. — This also being done, we are in the next place to take a prospect of the day before us; at least so far as we can foresee in general where and how it may be spent; and seriously to reflect thus. “ How shall I imploy my self for God this day? What business is to be done, and in what order? What opportunities may I expect either of doing or receiving good? What temptations am I likely to be assaulted with in any place, company, or circumstance, which may probably occur? In what instances have I lately failed? And how shall I be safest for the future?” After we have put such queries as these to our selves, we must shut up the whole exercise with Prayer. As to Prayer, whenever we are engaged in that solemn exercise (whether in the morning, at night, or in intermediate intervals) let us keep our hearts with all diligence, and check the first wandrings of thought. And when the duty is ended, let us immediately review it, and ask our own consciences whether we have reason to conclude that we are accepted of God in it. For there is a way of going thro’ these offices which our hearts will immediately tell us, *it is impossible for God to approve.*



II.

D I R E C T I O N S

F O R T H E

P R O G R E S S of the DAY,

- I. Let us be conscientious and diligent in the business of the Day.

WHETHER our business be that of the head or hand, let us engage in it with an eye to God's command

command, and to promote his Glory. Let us avoid a dre'ming, sluggish and indolent temper which nods over its work, and doth the business of one hour in two or three only. In opposition to this (which runs thro' the lives of some people, who yet think they are never idle) let us ende'vor to dispatch as much as we well can in a little time ; considering that it is but a little we have in all. Let us also take heed lest, under a pretence of diligence in our Callings, we fall insensibly into excessive worldly cares or covetousness.

II. Let us be moderate and innocent in the Recreations of the Day.

Let us take care that they be of the lawful sort ; and that they be such as have the aptest tendency to promote the health of the body, and vigor of the mind, and to fit and dispose us for that particular Calling which Divine Providence has assigned us. Let us also see to it that we have a good end in our Recreations : that they take not up too much of our time ; and that our hearts be not too much estranged from God by them.

III. Let us carefully remark and wisely improve the Providences of the Day.

Let us permit no providential dispensation to pass by us unnoticed, unimproved ; but let us always make some pious reflection upon it. Let us ende'vor to be prepared for peculiar Providences before they come : and when they do come, let us receive and bear them as becomes Christians ; our crosses and afflictions with a submissive patience ; and our comforts with chearfulness and holy thankfulness. Let us take care that we be never ruffled by little cross accidents ; but that we still preserve our christian temper under them. 'Tis the more needful to guard our spirits here because wise and good men do often lose the command of themselves on these comparatively little occasions ; who calling up

Reason

Reason and Religion to their assistance, do stand the shock of great calamities with co'rage and resolution.

IV. Let us guard against the Temptations of the Day.

Here we should ende'vor to be pre-alarmed of them before they come, that we may be better pre-armed against them when they come. After they are come, and do lie before us, we must lift up a secret desire to God that he would help us against them. At the same time we must fortify our own hearts against them with such considerations as these——“ Now the combat is going to
“ begin. Now God and the blessed Angels are observ-
“ ing what constancy and fortitude there is in my soul;
“ and how far the Divine Authority and the remem-
“ brance of my own Prayers and former resolutions will
“ weigh with me when it comes to a trial.

V. Let us govern our Thoughts well in Solitude and when we are alone.

For this purpose let us at such times still accustom ourselves to think on something that's useful; such as the Perfections of God, the love of Christ, the hurtfulness of sin, the value of time, the awfulness of Death, Judgment and Eternity; or on the last Sermon we heard. It might also be found very useful to select some one verse of Scripture which we had read in the morning, and to tre'sure it up in our minds, resolving to think of that at any time when we are at a loss for matter of pious reflection.

VI. Let us govern our Tongues well in Company.

In order to this let us take care that we speak nothing injurious of those that are absent; nothing spiteful or morose of those that are present; nothing which may corrupt,

corrupt, mislead, or justly provoke them. We should endeavour also not only to say nothing that is bad, but to speak something that is good. We should watch for opportunities of introducing useful reflections: and if a pious Friend attempts to do it we should endeavour to second it immediately.

VII. Let us always depend on the Assisting Grace of God.

This must run thro' all the foregoing rules, and thro' all the actions of the day. Whatever work we have in hand, whether sacred or civil, whether Temple-work, domestic-work or closet-work, we should still be secretly bre'thing after Divine Influences, and depending upon God's helping Grace. A few moments spent in humble fervent bre'things after the communications of Divine Assistance may do more good than many hours spent in mere re'sonings, or in relying on an arm of flesh. Let us then depend ste'dily and continually on the overruling Providence of God in all our *worldly* affairs, and upon the Spirit of God in all our *religious* ones.



III.

D I R E C T I O N S.

F O R A

RELIGIOUS CLOSING OF THE DAY.

FIRST read a few verses in the Bible, or a part of some other good Book; and spend some minutes in after-meditation upon it, according to the directions given for the beginning of the day — Then you are to enter upon that soul-profitting exercise SELF-EXAMINATION; which you may manage by posing your conscience with the following queries. “ Did I indulge myself last morning in sleeping beyond what was necessary or convenient

“ nient refreshment? Did I then awake as with God,
 “ and rise with a thankful sense of his goodness? How
 “ were the secret devotions of the morning performed?
 “ How did I read the sacred Scriptures, or any other
 “ devotional piece? Did it do my heart good? How
 “ have the other stated devotions of the day been con-
 “ ducted, whether in the Family or in Public? Have I
 “ pursued the common business of the day with diligence
 “ and spirituality, doing every thing in season, and with
 “ all convenient dispatch as unto the Lord? What time
 “ have I lost this day; and what occasioned the loss of
 “ it? Have I seen the hand of God in my mercies,
 “ health, chearfulness, food, clothing, success in busi-
 “ ness, conversation, kindness of Friends, &c? Have I
 “ also seen a Divine hand in my afflictions and crosses,
 “ and particularly in those little things which had a ten-
 “ dency to vex and disquiet me? How have I guarded
 “ against the Temptations of the day? Have I main-
 “ tained an humble dependance on Divine Influence?
 “ Have I lived by Faith in the Son of God, and regard-
 “ ed Christ this day, as my Te’cher and Governor, my
 “ Atonement and Intercessor, my Example and Guar-
 “ dian, my Strength and Forerunner? Have I been
 “ looking forward to death and eternity this day;
 “ and considered myself as a Probationer for He’ven,
 “ and thro’ Grace an Expectant of it? Have I gov-
 “ erned my thoughts well in Solitude; and my Dis-
 “ courses well in Company? Did I say nothing pas-
 “ sionate, mischievous, slanderous, imprudent or im-
 “ pertinent? Has my heart this day been full of
 “ love to God, and to all mankind; and have I
 “ sought, found, and improved opportunities of do-
 “ ing, and receiving good?” After self-examination
 is over the whole exercise should be concluded with
 Prayer.

The few minutes that we spend in undressing should
 be filled up with pious thoughts and reflections upon
 the Goodness of God in adding another day with
 the mercies of it to our lives. Also his giving us com-
 modious habitations and easy beds; and in continu-
 ing to us such health of body and peace of mind
 that we can lye down with the pleasing hopes of re-
 freshing sleep.

When we are got into bed, and are well composed, and are just a going to resign ourselves to *sleep*, that image of death, it will be highly proper to think seriously of that end of all Living, and to renew those actings of Faith and Repentance which we should judge necessary if we were to awake no more in this world.

A short view of Death to be taken just before we sleep.

“ Oh my soul ! look forward a little with seriousness
 “ and attention, and learn wisdom by the consideration
 “ of thy latter end. Another of thy mortal days is now
 “ numbered and finished : And as I have put off my
 “ cloaths, and laid my self upon my bed for the re-
 “ pose of the night, so will the day of life quickly come
 “ to its period ; so must the body itself be put off, and
 “ laid to repose in a bed of dust—There let it rest ;
 “ for it will be no more regarded by me than the
 “ clothes which I have now laid aside : I have an-
 “ other far more important concern to mind. Think
 “ oh my soul when death comes thou art to enter
 “ upon the eternal world, and to be fixed either in
 “ He’ve’n or in Hell for ever. All the schemes and
 “ cares, the hopes and fears, the ple’sures and sorows
 “ of life will come to their period ; and the world
 “ of spirits will open upon thee. And oh how soon
 “ may it open : perhaps before the returning sun
 “ bring on the light of another day. To-morrow’s sun
 “ may not enlighten mine eyes, but only shine round
 “ a senseless corpse which may lie in the place of
 “ this animated body. At least the deaths of many
 “ in the flower of their age may loudly warn me
 “ not to depend on a long life ; but rather to won-
 “ der that I am continued here so many years, than to
 “ be surprised if I be speedily removed. And now oh
 “ my soul ! answer as in the sight of God ; art thou
 “ ready ? Art thou ready ? Is there no sin so held fast
 “ and cherished as to fill thee with anguish in thy de-
 “ parting moments, and make me tremble on the brink
 “ of eternity ? Dread to remain under the guilt of it ;
 “ and

“ and this moment renew thy most e’rnest applications
 “ to the mercy of God and the blood of a Redeemer for
 “ deliverance from it. But if thou hast cordially repen-
 “ ted of all past sin, and hast taken up strong resoluti-
 “ ons against it for the time to come ; and hast withall
 “ sincerely committed thy self by faith into the hands of
 “ the blessed Jesus, then start not at the thoughts of the
 “ king of terrors. It is not in the power of death to
 “ hurt a soul devoted to God and united to the great
 “ Redeemer. It may take me from my e’rthly friends
 “ and e’rthly enjoyments : but, oh my soul, better com-
 “ pany and nobler enjoyments wait thee beyond the
 “ grave. For-ever blessed be the name of God and the
 “ love of Jesus for these quieting enco’raging and joyful
 “ views. I will now lay me down in peace and sleep.
 “ Father ! into thy hands I commend my Spirit, for thou
 “ hast redeemed it oh God of truth. And therefore I
 “ can chearfully refer it to thy choice whether I shall
 “ awake in this world or in another.”

T H E E N D.



